

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

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ASYLUM STREETS, 3D STORY.

TERMS.

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For the Christian Secretary.

Five Dollars.

BR. BURR.—I have just been reading the inquiries of "A Member of the Board" in behalf of the Education Society. And I don't know but he thinks the churches can do all something for it, if they will only try. But I apprehend he has no idea how poor some Christians are, or how much they have to do. True, he does not make very great calculations, but talks of "small sums," and seems to think that almost any church could raise "Five Dollars," if they would only set themselves about it. And perhaps they could; but then, what sighs and groans it would cost! and what sacrifices must be made! I know the sum is not so very large. Ten cents apiece in a church of fifty members, and a majority of our churches exceed this number. But then, "ten cents" is something more than some professors are accustomed to consecrate to benevolent purposes; and "Five Dollars" is something more than some churches have ever done for the Education Society; and you know it is very difficult for people to try to do what they never have done.

But Christians are so poor. Why, there are a great many that can hardly live respectably. They need, to be sure, a good "ceiled" house, (see Haggai i. 4.) and painted too. They and their families must be clad respectably, (not to say fashionably;) and, in short, all their own wants must be supplied—their personal desires all gratified; and this absorbs all their means, "first fruits" and all. Indeed, they are scarcely able to do anything to sustain the institutions of religion in their own community.

Now we cannot suppose that such persons have anything to give for benevolent purposes. And even if they had a sixpence that they might part with, without distressing them, they would perhaps think it their duty to keep it; for it is often said that "Charity begins at home." By the way, I don't know where this precept came from. I am sure it is not found in the Bible. Besides, it is a strange benevolence that always stays at home.

But your correspondent wants money to aid in the education of men for the ministry. "Educate ministers, indeed!" says one; "they won't get a cent of my money: I don't believe in these man-made ministers. And when they are educated—why, they don't preach as some of our old ministers used to, who had none. And then they must have a great salary, and they are always crying, give, give, to some object or other."

"That's right," says another. "If young men want an education, let them get it themselves, and then they will know the value of it. Self-made men are always the best."

"Five dollars!" says Mr. Fishell; "why, it is enough to pay my pew-rent for a whole year. And if we could raise it, why, we need it all at home."

So you see there is some reason to fear that "A Member of the Board" will be disappointed if he is expecting even "Five Dollars" from every church. I know we have young men who need aid, and are worthy to receive it. But then when Christians are laying up goods in store for themselves, they can't afford to give away much. I have almost wondered that the "beloved disciple" dared to be so plain with his rich brethren; (See 1 John iii. 17.) but I remember he was called a "Son of Thunder," in the commencement of his ministry.

But I trust the appeal to the churches will not be wholly in vain. There are some faithful stewards—some poor widows with their mites—and some Mary's who are ready to do what they can; and to them we must look for the "Five Dollars."

S. B.

A Benevolent Man.

Mr. N. N. Cobb, a pious young merchant, connected with one of the Baptist churches in Boston, at the age of twenty-three, drew up and solemnly subscribed the following remarkable document.

"By the grace of God, I will never be worth more than \$50,000.

By the grace of God, I will give one-fourth of all the net profits of my business to charitable and religious uses.

If I am ever worth \$20,000, I will give one-half of my net profits.

And if ever I am worth \$30,000, I will give three-fourths, and the whole after \$50,000, so help me God, or give to a more faithful steward, and set me aside."

These resolutions were faithfully kept till he died, at the age of thirty-six. And on a death bed he said to a friend—"By the grace of God—nothing else—by the grace of God, I have been enabled, under the influence of these resolutions, to give away more than \$40,000.

A CONTRAST.

Mr. A. a member of a Baptist church, owned a large and excellent farm, which, with other sources of income, and much self-denial, enabled him to hide in the ground, and other places, a considerable sum every year. His resolutions were not to give, except to give to the pastor of the church, a small amount yearly. He died at an advanced age, disposed of his property by will, but never mentioned a word about the hidden treasure. After his death, a part was accidentally found. There are good reasons to believe a considerable sum still lies buried, and will remain there, doing no one the least good.

Mr. Cobb in thirteen years gave away more than \$40,000, and died rich. Perhaps the amount given yearly to his pastor is included in said sum. It can't be recollecting that Mr. A.'s whole contributions for pastor and all other things, during his membership, some 15 or 20 years, would exceed forty dollars.

It is hoped they are equally happy now, but they could not be so while living, or when on a death-bed; beyond that, we must leave him in the hands of him who will judge the quick and the dead. Mr. C.'s \$40,000, no doubt sent the Bible and the gospel to many destitute persons.

And oh! if we would know what those souls

can feel, let us look into our own breasts, and commune with our own experience. Call to mind the brightest spot upon the map of your past life. Let memory bring back the happiest day you ever spent on earth, when the scene was cheering and all nature smiled, when all your friends were around you, when the peace of God was in your heart, and the sunshine from above shone upon your soul. Compare this with the "cloudy and dark days," (and who has not experienced such?) which you can well remember; with those seasons of depression when your soul was vexed, and your heart disquieted within you; when, deserted and alone in spirit, you felt "clean forgotten as a dead man out of mind, and like a broken vessel;" when you were tempted, as many saints have been, to say, "My God, my God, why hast thou forsaken me?" Have you experienced any of these wide contrasts, these vast extremes of happiness or misery, which a soul is capable of in this present life? Conceivably, then, this happiness shining and brightening more and more unto a perfect day, or this misery descending into deeper and deeper shades till it reaches the blackness of darkness forever; and then consider what you have taken upon you—who have volunteered to be the guides of these immortal spirits, to arrest them in their downward, and aid them in their upward flight.—Woodward.

The four Preachers.

A new Memoir of Christmas Evans, a celebrated Welch Baptist minister, has been published in New York, compiled by Rev. D. Phillips, which is highly recommended. The following extract, representing the different methods of preaching by the similitude of the raising of Lazarus, will gratify our readers:—*New Hampshire Bapt. Register.*

I perceive four strong men on their journey toward Lazarus' grave, for the purpose of raising him, and of bringing him to life. One of these men, who was eminent for his piety, said, "I will descend into the grave, and will take with me a bowl of the salt of duties, and will rub him well, with the consideration, that it is in his power to do everything if he will." Having said this, he entered the grave, and commenced his rubbing process. I watched his operations at a distance, and after a while inquired, "Well, are there any symptoms of life there? Does he arise my brother?" "No such thing," replied he, "he is still quiet, and besides this, his smell is rather heavy." "Well," said the second, "come you out; I was afraid that the means you employed would not answer the purpose; let me enter the grave in your stead." The second entered, and in his hand a whip of the scorpions of threatenings; and said he, "I will make him feel." He directed his scorpion and fiery ministry at the dead corpse; but all in vain, and I heard him crying out, "All is unsuccessful; dead he is after all." Said the third, "make room for me to enter, and I will see if I cannot bring him to life."—The third entered the grave, and took with him a musical pipe; it was melodious as the song of love, and the sweetest singing, but there was no dancing in the grave. The fourth said, "Means of themselves can effect nothing, but I will go for Jesus, who is the resurrection and the life; and immediately left to seek for Jesus. He speedily returned accompanied by the Saviour. And when the Lord came, he stood in the door of the sepulchre, and cried out, "Lazarus, come forth!" and the dead body was instantaneously instinct with life. Let our confidence be in the voice of the Son of God. And let us turn our faces towards the wind, and say, "O breath, come from the four winds."

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sons, and who can tell where its influence will stop?

Read the following presidential developments, published in the same work with Mr. C.'s resolution, &c.

"The 31st of January, 1841, when Mr. Jay, of Bath, England, completed fifty years of his ministry, it was observed by his people as a jubilee.

On that occasion the Rev. Timothy East, of Birmingham, stated, that a sermon Mr. Jay preached

in London in the early part of his ministry, was blessed to the conversion of a thoughtless and dissolute young man, who became a minister. A sermon preached by that minister thirty-nine years ago, was the arrow of the Almighty that brought Mr. East to repentance, just as he had determined to leave his country forever. And a sermon preached by Mr. East, twenty-seven years ago, in London, was the means of the conversion of a careless, gay and dissipated young man, whose name was John Williams, the late missionary to the South Seas.

In view of the foregoing, let Christians ask—"Shall we give, or shall we not give?"—And young men having the ministry in view,—"Shall we preach or shall we not preach?"—Cross and Journal.

The law of Kindness.

When Isaac Hopper lived in Philadelphia, his attention was drawn to a colored printer, called Cain, who was remarkable for profanity. Neither persuasion nor rebuke had any effect to change this bad habit. One day Hopper encountered him in the street, quarrelling and pouring forth volleys of oaths that made one shudder. Having faith in fines and constables, Hopper took him before a magistrate, who fined him for blasphemery.

Twenty years after, Isaac met Cain, whom he had not seen for a very long time. His outward appearance was much changed for the worse; his garments were tattered, and his person emaciated. This touched the Friend's heart. He stepped up, shook hands, and spoke kindly to the forlorn being. "Dost not thou remember me?" said the Quaker, "and how I had thee fined for swearing?" "Yes, indeed, I do; I remember what I paid as well as yesterday." "Well, did it do thee any good?" "No, never a bit; it made me mad to have my money taken from me."

Hopper invited Cain to reckon up the interest

on the fine, and paid him principal and interest. "I meant it for thy good, Cain, and I am sorry I did thee any harm."

Cain's countenance changed; the tears rolled down his cheeks; he took the money with many thanks; became a quiet man, and was heard to swear no more.—S. S. Jour.

For the Christian Secretary.

Perseverance under Difficulties.

An incident recently occurred, illustrative of what may be done by perseverance under seeming impossibilities. I relate it for the benefit of others who may need a lesson under peculiar embarrassments.

In one of my pastoral visits, I called upon a venerable father, now in his ninety-third year, and whose limbs have become so enfeebled by age and rheumatism, that he is under the necessity of using crutches to get about the house; and who has only one child left to soothe his declining days, the other members of his family having been borne to the tomb. This child is a daughter, and has been blind more than a year, and is of a weakly constitution. Of course they are both dependent on *hired help* in their domestic affairs, and a kind providence has given them a comfortable supply of temporal things for their own use, and some to spare for the cause of Christ. I expected, therefore, to find them supplied with proper help under their afflictions. But I was surprised to find them without any one in the house to wait upon them. I learned that they had expected a young lady to spend a few days with them, for the purpose of relieving the faithful widow who had the care of them. Under this expectation she had left them, but the young lady had not arrived. It was soon the usual time for tea, and not being very handy myself in the art of housewifery, I really felt unpleasant respecting them. It would be easy for me to get tea at another place, but they must have some. I suggested that if I could be of service to them, it would be a pleasure to assist. The daughter put on the tea-kettle, and soon began to set the table, and in a short time the tea was ready. To do this, she went through the kitchen into the pantry, and was of necessity exposed to the fire, and liable also to break her dishes and spill the hot water and tea. Yet, during the whole, she manifested no uneasiness, and met with no serious accident. True, it required more time than if she had not been obliged to do every thing by the sense of feeling; but I was surprised and gratified to see how remarkably well she accomplished the task. It was the more remarkable to me, from the fact that in the first of her blindness she was as likely to go into the fire as anywhere. It was also the first time she had made the attempt since her blindness.

After witnessing the perseverance of this blind sister in her efforts to get her tea, the thought arose in my mind, that I might learn a good lesson by the incident. How often have things appeared dark in reference to myself, which a little perseverance has removed.

It were well if every Christian would copy the example of this sister in her *perseverance*, by applying it to religious duties. Had this sister reasoned as too many do, and said, I am blind, and cannot set my table as well as others, or I may break something, and set down, she would not have accomplished anything. Let every desponding Christian be encouraged to try to serve God, and though they cannot see the way before them with all that distinctness desirable, let them use the powers they have, and trust the Lord.

Another thing we may learn from this incident. Our trials are not greater than many others experience. We should therefore make the best of

every thing. Too many, instead of looking on the best side, are always telling their troubles, and repining at their lot. There are few who might not be more happy and more useful, were they to use the means now in their hands to the best advantage. Great difficulties may be surmounted by patient, persevering effort.

North Haven, Dec. 1843. A PASTOR.

Influence of Women.

If men hold the political power of society, women have mainly in their hands the more important moral power. There cannot be a moral community where they are licentious; there cannot be a refined society where they are neglected and ignorant. Upon them depend the earliest education and first impressions of their children. They regulate or materially influence the principles, opinions, and the manners of their husbands and their sons. Thus the sound and healthful state of society depends on them. It is a remarkable historical fact, that the wife of Oliver Cromwell endeavored to recall the exiled king, and that all his children save one, were loyal. We must believe they derived their feelings from their mother. Alfred, one of the most extraordinary men of his age, who rescued his country from her enemies by his courage, and by his wisdom and energy raised her from extreme barbarism to a high degree of civilization, in his youth was given to idleness and displeasure. His mother roused him in the ambition and virtue that made him the admiration of the world for a thousand years. Napoleon said that to the manner in which his mother formed him at an early age he principally owed his subsequent elevation. It was his opinion that the future good or bad conduct of a child depends upon the mother.

Mothers, while you are proud of this distinction, remember the responsibility it imposes on you. Be worthy of it.—Judge Hopkinson.

A Premonition of Eternity.

FOUNDED ON FACT.

"And yet, sister, it was nothing but a dream; therefore do not look so sad about it." "I know, Mary, it was nothing more; yet it was such a dream as might rationally make any one melancholy, and you will think so when you hear it." "Tell it then; and if there be a cause of grief, I will mourn with you."

"Well, then," returned Adeline, "it was this.

I thought my white satin dress was all completed, and we went to the party as we are now preparing to do: the scene was very splendid, and everything around was bright and joyful; still I was unhappy, and my countenance was filled with gloom. You said to me 'cheer up, sister, we are to have a party at the house of Mr. B. next week, which will be worth a dozen like this; but by the by, sister Adeline, I perceive nothing here, so very contemptible as your long phiz would try to make us believe.' I made no reply, but cast my eyes towards a distant grave-yard, whose white monuments were just discernible; you turned suddenly from me, and mingled again in a dance. Soon after I grew faint, my eyes were heavy, and I sank into your arms; almost immediately I was carried to an adjoining apartment, and placed in a very large arm-chair before a mirror. I looked on myself, and oh! how black my countenance appeared!

A physician was called in, who made an unsuccessful attempt to bleed me; my face still grew blacker, until at length I expired."

"And are you afraid you are really dead then?"

replied Mary, laughing heartily; "I do not marvel that you are sorrowful; but here comes your satin dress, and it is all completed, sure enough.

Come, try it on."

"Oh, it makes me shudder to look at it!"

"Indeed I cannot

THE CHRISTIAN SECRETARY

From the Baptist Missionary Magazine for January.

Financial Condition of the Board.

The receipts reported in the last Magazine (for Oct.) amounted to \$5,357 91; which exceeds the receipts of the corresponding month of last year, by \$636 51. The receipts reported in the present Magazine (for Nov.) amount to \$6,001 97; being \$1,241 73 more than was received during the corresponding month of last year; making an increase for the first eight months of the Convention's fiscal year, above the corresponding months of last year, of \$6,791 56; or an average of \$848 94 per month. The Board was in debt at the opening of the year, \$14,859 16. The increase in the expenditures of the Board this year cannot be accurately estimated at this moment, but must be considerable—between five and ten thousand dollars. At the present rate of receipts, the year will close with a heavy debt on the Board.

MISSIONARY MEETING AT BALTIMORE.—A meeting similar to the one in Philadelphia was commenced in the Sharp street Baptist church, in Baltimore, on the 17th of Nov., and continued two days and a half exclusive of the Sabbath, enjoying the assistance of Br. Kincaid. Besides \$259 received privately during the meeting, about \$1000 was collected on the last evening.

Recent Intelligence.

Maulmain.—Mr. Stevens writes under date of Aug. 8, that friends of the mission at Maulmain had recently made a special effort in its behalf, and they had contributed more than one thousand rupees, besides the ordinary subscriptions to the Maulmain Missionary Society. He expected to baptize several persons connected with Her Majesty's 94th Regiment, upon the following Sabbath.

Mr. Brayton and wife arrived at Maulmain on their return from Calcutta, July 4. They had set sail from Calcutta in a ship bound for Philadelphia, but the vessel proving to be unseaworthy, they had put back, and the voyage was abandoned. Mr. and Mrs. Chandler left Maulmain for Siam via Calcutta, July 18, his services being required in the foundry and printing department of the Siam mission.

Mrs. Howard had not arrived at Maulmain at the last dates, but was daily expected. The two youngest children of Mr. Simons had returned with Mr. and Mrs. Brayton.

Tawoy.—Mr. Bennett says, May 20, "We are now fully occupied. Mrs. Wade, whose health is very poor, has some dozen or more Karen girls; brother Mason has about a dozen selected young men, all pious, and training for assistants; while the preparatory department of about 40 boys, some of whom are pious, (and I have Mr. Mason's pupils twice day,) devolves upon the writer, in addition to the care of the office, proof-sheets, &c. We really need aid, and we shall all of us soon wear out, if some one does not come to our assistance."

The New Testament is printed as far as the 18th of Luke. A second edition of Ko-Thah-byu in English, for subscribers, and the Dictionary, in Karen and English, with the Morning Star every month, are all we are at present printing.

We have passed through the cholera: none of the converts have died; but we have had a remarkably hot season, no rain to speak of for eight months—and now fevers are prevalent."

Arracan.—A letter from Mr. Stilson, dated July 31, informs us of the death of the two youngest children of Mr. Comstock. "His son died on the 13th June, and the babe on the 1st of July, both of dysentery. They were removed in about two months after their mother's death, and the remains of all are deposited on a little rise of ground in front of brother C.'s house, there, we trust, to await the general resurrection." Mr. C. had been to Sandway for the renovation of his impaired health, but he was about to return to Ramree.

Mr. Stilson had the pleasure to baptize a Burmese woman on the 30th July. She was wife of his principal assistant, and had been an apparently sincere inquirer for some time.

Teloogoo.—On the 6th of August, three persons were baptized in the Pennaer by Mr. Day. One is a Eurasian young woman, an orphan, who had been taken into the mission family four years ago, at the age of nine years. The second was a Teloogoo young man, a member of the boarding school. The third is Elisha, the assistant, who had been professed Christian many years. He is of Tamil extraction, but speaks the Teloogoo, and is actively engaged in preaching the gospel. The school department is gradually enlarging.

Choctaws.—Mr. Potts writes under date of Oct. 25, "Since my last, I have been permitted to administer the ordinance of baptism to six Indians, making thirteen I have baptized, since my return."

I have just returned from a trip of 200 miles among the Indians. I visited several neighborhoods to which I had never before been. In all I was received with gladness, and attention was paid to what I said to them of the 'great salvation.' I have made other appointments in those places, and hope to be able to visit them once in four or five weeks. These with my other engagements will keep me travelling four out of five weeks.

My school is in a very prosperous condition, and if it is continued, has the prospect of still greater usefulness."

Creeks.—At page 303 of the last volume, will be found some notices from Rev. E. Tucker, of the state of the Creeks, &c. A letter just received informs us that he (Mr. T.) is in company with Rev. Mr. Kellam, had visited the Choctaw and Creek nations, as had been proposed. In the Choctaw nation, the report mentioned in our last relative to Mr. Smedley, was confirmed. Mr. S. had baptized sixty persons (mostly blacks) at Pleasant Bluff, on Canadian river, and organized them into a church, and there were several candidates for baptism.

Among the Creeks affairs were in a different state from what had been anticipated. The Creeks had recently held a national council, and a law had been enacted that no Indian or negro should preach in the nation on penalty of whip-

ping, and that no white man should preach except by express permission. The Creek christians were greatly afflicted by the passage of this law, but said "they hoped they should pray on, and none could rob them of their religion without taking away their hearts." Messrs. T. and K. received one candidate for baptism, and appointed several meetings to be held on the Cherokee side of the line near the close of the year. "There are two places in the Cherokee country, near the line of the Creeks, where missionaries can be located so as to take the supervision of the two Creek churches, and another location in the Seminole country. The Seminole agent said that his people would not consent to the law passed by the Creek council." It is added that Mr. Perryman has baptized eighty-six since his ordination, and that the 2d Baptist church among the Creeks now numbers 205: one member had died in the triumphs of faith.

OREGON.

From Rev. Thomas S. Malcolm, Louisville, Ky., Dec. 7.

"I am pleased with the proposition to appoint another missionary to Oregon, provided \$300 can be raised or pledged before the 1st of April. I will, cheerfully, give five dollars towards the sum proposed."

We give the above extract because we had indulged the hope that some church or individual would have responded, ere this, to our suggestion, to transmit or pledge the whole sum. One missionary, a western pioneer, will go: another is desirous of accompanying him. Both are well qualified. Should not two be aided to go together on so distant and difficult a mission? The Saviour sent forth his disciples, two and two. Should we not in this case imitate him? We will, if furnished with the means.

BENJ. M. HILL, Cor. Sec.

The editor of the Christian Secretary, having heard that the Rev. J. H. Towne, who lately resigned the pastorate of the Salem St. Congregational Church in Boston, has declined invitations from churches in New York and Troy, thinks it probable he will accept the invitation of the South Congregational Church in Hartford. It is more probable that he will become the pastor of a new church in this city, not yet organized. We are glad that Mr. T.'s services are in so good demand, for although he may be a very determined Pedobaptist, he is an excellent and faithful preacher, worthy of high esteem. Mr. T. is one of those men, who never preach a half-prepared or hastily written sermon. He preaches fewer and better sermons than many of his contemporaries, and hence the gradual and sure process by which he has attained to his present popularity. We refer to him in this manner, because we think many of our ministers are preaching too much for their own improvement or permanent usefulness.

Resolved. That the Secretary be directed to communicate these resolutions to the Secretary of the H. M. Society, and also to the board of our own convention, entreating them to intercede with the H. M. S., that the wants of this region may be considered.

Resolved. That the Secretary be requested to communicate such statistics and information, as may serve to make known to the board of the H. M. S., the religious condition, wants and claims of this portion of the Lord's vineyard.

The above will show the purport of this communication. We have here a fertile land—rather a sparse, but fast increasing population—generally one considerable village in each county, and oftentimes more. The rest of the population are farmers—ministers are few—churches small and feeble. In some countries there is not a single preacher. Christians are poor, generally—and among some there is not as high a standard of public effort as there should be, and none but Christians think of assisting in the support of the gospel. This region is all missionary ground. Your society has done something for our assistance, but most of the labor and expense has been borne by the ministers themselves, who have come here, and preached at their own cost. I have never seen any class of men who I thought were sacrificing so much for the gospel's sake as the ministers in this region.

In the Eastern States, they have churches to lean upon. The missionary in a foreign land looks to his society for support, but many of the preachers here can look only to God and themselves.

Some have preached for years without compensation—one who was present at this meeting has preached in this way some six or eight years, and built his own meeting house in addition, working with his hands six days in the week to support his family and carry on his plans of benevolence. In Kalamazoo we have five preachers—two of them being constantly employed as teachers—but three or four more could be more usefully employed. But in Van Buren and Barry, two adjoining counties, I do not know that there is a single Baptist minister employed. In the northern counties, brother Jones, your missionary, has field enough for several men.

We want evangelists. By this we do not mean technically, revivalists, but one who shall take his stand in a county and preach in as many places as he shall find practicable and profitable. Something could be collected on the ground for his support, but in some instances not very much, for a while, at least. Western Michigan might have been Baptist ground, if as strong efforts had been made by our own as by other denominations.

* * * * *

Give us one man, give us two, give us ten.—We want twenty, but would be thankful for a much less number. We must look to the East mostly for men.

SUCCESS OF A MISSIONARY IN OHIO.

From Rev. John O. Birdsall, Perryburg, Ohio, Nov. 27.

"As our Convention have resolved to relieve the Home Mission Society of the expense of sustaining missionaries in this State, my relation to that Society, as such, now ceases. I feel a degree of sadness in taking leave of my esteemed brethren, composing the Executive Committee, whose confidence and patronage have been continued to me for six years in this place.

"When I entered upon my labors here, there was but one church, just organized, consisting of thirteen members. It was the only Baptist Church in all the Maumee Valley, extending one hundred miles in length, and from fifty to one hundred in breadth. During the period of my residence here I have had the happiness to baptize one hundred and thirteen persons; churches have been organized all around us, and an Association formed comprising fourteen churches.

Yet we are still in all the weakness of infancy. Our valley is fertile as the ancient Vale of Sodom; our commercial advantages, furnished by the opening of the Wabash and Erie canal, are unsupassed; but there is great paucity of evangelical laborers. Allow me, dear brother, in taking

the Doctor showed his good sense; and we volunteer the opinion that his exasperated parochial would have proved himself by a considerate wiser, if he had followed his advice.

We wish he had laid a similar injunction—a

more effectual one—on the editor of the Herald, after the publication of the criticism, which has caused all this disturbance. Had we anticipated the result, that article would surely never have been penned. But whatever may have been the character of our subsequent remarks, none can predicate courtesy of those. 'But the allegations of rhetorical error against the Address were unfounded and hypercritical.' Very well; then, the public can readily discover it, and the proper way to treat such false criticism is to let it die of itself. At any rate, if the strictures are deemed worthy of answer, answer them. But when the editor of the Herald (or his prompter) assumes, instead, to charge a "spiteful" or malicious motive upon the critic, we humbly conceive that he has given the first blow and doesn't look well, talking about courtesy, afterwards. And if Dr. Bushnell permits such injudicious defenders to put themselves between him and the public, he has no right to complain that his name and character become the theme of rather more unreserved discussion, than is usually grateful to gentlemen of a quiet and retiring disposition.

Nothing was farther from our original intention than to occupy an offensive attitude towards this distinguished clergyman; nothing, even at the present time, could be more repugnant to our feelings. But into this ungrateful position are we forced, by the wild, blind policy of the Herald in the premises. How could we defend ourselves against the charge of "captive and spiteful" attack, without some recrimination upon the Address and its author?

In the same number of the Herald, which contained this fling against the Secretary, appeared the letter of Dr. B. in answer to his Reviewer.

This, from the very fact that it was published at all, assumed to be a document of public interest; and, as such, was entirely within our province to animadversion upon, in such manner as the cause of truth seemed to demand. We did so, very frankly, and as respectfully (we think) as the circumstances permitted. We said, and do now most emphatically repeat, that the contemptuous tone with which Dr. B. assumed to treat so courteous an antagonist, was not becoming. And not only so, but that in view of the nature of the charges and the popular impression with regard to them, the summary method by which he sought to dispose of the whole matter, was to our mind, exceedingly unsatisfactory,—though the public might judge for themselves. For this "audacity" and sacrifice, the Herald assumes to visit us with the severest retribution; and with an accompaniment of many pleasant remarks, (which as we are too modest to chronicle personal compliments, we make bold to 'skip,') enters into the following energetic defence of his Pastor.

1. "He was my friend, faithful and true to me."

We know his views. We emphatically declare, &c., &c. The probable force of which considerations on the popular mind seem to depend very materially on *we*'s competency to have any opinion about it; a question which may be left to the judgment of *we*'s personal admirers, as most likely to form a charitable estimate of his calibre.

2. "Every bold and original thinker will frighten some weak heads, and this has doubtless been the case with Dr. Bushnell." And this, truly, is the gist of the whole matter. This is the very "head and front" of the defence which the Doctor makes under his own signature. So long as he continues to pride himself on his *originality*, and his indiscriminating admirers continue to flatter him, that while his theology is sufficiently *original*, it matters little what influence it produces on "weak heads," we may expect no improvement in his circumspection, and all our "dissenting" churches and ministry must be content to bear the imputation of "the decline of orthodoxy in Hartford." For ourselves, we confess to a position among the "weak heads;" but when all the rest of the world fly over us, we expect our *minister* to stoop to us and feed us with the "sincere milk of the word." We have a right to be enlightened as to the true meaning of the blessed Word, which, rightly expounded, makes the way of life so plain, that the "wayfaring man, though a fool, can enter therein."

3. "Catholicus represented Dr. B. as holding certain opinions, &c., but Dr. B. expressly denied that his belief was such, &c., and of course the whole reasoning fell to pieces." Now without stopping to refine upon wordy distinctions, one thing is very sure; and that is, that the only opinion in the matter for which *we* are responsible, is, that the author of the Address was fairly chargeable with Socinian tendencies. Not that he really held Socinian views, but that his writings as well as any other man, what his views in philosophy and theology are, and we declare, most emphatically, that there is no ground whatever for the accusations which "Catholicus" and the *Secretary* have brought against him. Every bold and original thinker will grieve some weak heads, and this doubtless has been the case with Dr. Bushnell, but that he "enjoys" (singular word) "reputation" such as the *Secretary* speaks of, "as far as his name is known," is utterly false. "His name is known" to his own people certainly, and among them, we never heard a whisper concerning these horrible Rationalistic, Socinian and Infidel "tendencies." We again demand of the *Secretary* to prove its heavy charge, or else consent to bear the guilt of having slandered a minister as the *ministers* in this region.

These "tendencies," the reader will remember, are toward Rationalism, Socinianism and Infidelity! We confess our utter astonishment at the audacity of this assertion. We pronounce it a *foul slander* upon Dr. Bushnell, and we demand of the *Secretary* to produce its proof that his "reputation" is such as it affirms. Let not our readers be surprised if we speak with some feeling on this subject. Dr. Bushnell is our friend and pastor; every sabbath we listen with delight and profit to his religious teaching; we know, perhaps, as well as any other man, what his views in philosophy and theology are, and we declare, most emphatically, that there is no ground whatever for the accusations which "Catholicus" and the *Secretary* have brought against him. Every bold and original thinker will grieve some weak heads, and this doubtless has been the case with Dr. Bushnell, but that he "enjoys" (singular word) "reputation" such as the *Secretary* speaks of, "as far as his name is known," is utterly false. "His name is known" to his own people certainly, and among them, we never heard a whisper concerning these horrible Rationalistic, Socinian and Infidel "tendencies." We again demand of the *Secretary* to prove its heavy charge, or else consent to bear the guilt of having slandered a minister as the *ministers* in this region.

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THE CHRISTIAN SECRETARY.

Doctor's mind was optical views—and hardly go a great distance to assert we ghor, in tones of voice over our assertion, of having "weak heads" are to us to be "a little horse." The fact was so gone out—we suppose admit it, and views which he had given to those a false impression have no doubt that. But our chal- ally. He demands ruffled neighbor? al (or, perhaps, we ion. Well then, must we call, to or we can tell you, will content you, to its utmost, you sinness for the com- to the trial of this about as many to d, on his trial for

The Imprisoned Abolitionists.

It will doubtless be recollected by most of our readers, that three of four individuals were sent to the State Penitentiary in Mississippi, a year or two since, for distributing anti-slavery publications, or for aiding slaves to escape from bondage, we forget which. There was a great deal said in the papers at the time, of the injustice done to these men, and then the matter died away, and was almost forgotten. A late number of the Philanthropist, however, contains a letter from one of them, (Mr. Thompson,) by which it appears they have not been idle during their imprisonment. The Christian, whoever he may be, (the practical, experimental Christian, we mean,) can hardly read the following extract with a heart unmoved:

"Oh! what scenes we have here seen! You will only know the reality of them at the great day, when all things shall be made clear and plain. For many months we thought we were alone in our struggles against the powers of darkness—in our petitions to the God of heaven. Then, to rejoice our spirits, and to encourage us to pray and wait with patience, one made known his feelings to us, in which we saw the Christian and a brother in the Lord. Oh! how our hearts did leap for joy! Nearly a year rolled round, and another told us of his case, gave his heart to God, and came for instruction and encouragement. Again did we bless God and take courage. On the 11th of Sept.

these two were permitted to come to our cell for instruction in Christian duty; and then, for the first time did we unite socially with other voices than our own, in prayer and praise. We were full. We felt that the Lord had done great things. They continued to come on the Sabbath, till our new warden took the place, and then the privilege of a *prayer-meeting* was granted, which but few attended at first; but the number increased, as also did the interest, till one and another came out on the Lord's side. The work has gone on. Our cell has for some time been crowded with anxious sinners and converts, to whom we have preached "Jesus, and him crucified," with great joy. The number who now unite with us in prayer, and telling what God has done for them, and had compassion on them, is upwards of twenty. Give God the praise. The work is his alone. His is the glory. May we not rejoice?—When I think of these things, think you I am sorry I came to a Penitentiary? When I hear them talk, and pray, and shout, and praise the Lord, think you I sigh because I am separated from friends, and the courts of the Lord? When I see them going forth, one after another, to do good, and lead many to Jesus, shall I not be patient, and work faithfully and with a light heart? But oh! when you and I shall see them all safe in heaven, clothed with white robes, tuning their golden harps, and swelling the praises of our King, (when, if we had not come here, we must have waited in hell,) shall we not then rejoice and thank God for his affliction, and confess Him wiser and better than we? When they, with the many they shall yet lead to Christ, shall shine like gems in our Saviour's crown, think you I shall not think of these days, and find my joys increased—my harp sounding sweeter, my robes shining brighter, my crown more beautiful, and heaven more unspeakably glorious? Yes, glow to God! we are now "gathering fruit unto eternal life." Then let us "trust his Wisdom, Love, and Power," and be willing that he shall work in his own way, and do with us as seemeth to him good. Let not one anxious or murmuring thought possess our bosoms, because our plans are frustrated and scattered to the winds, but submit, acquiesce, and believe His promises."

MARRIAGE OF A DECEASED WIFE'S DAUGHTER.—A correspondent of the Christian Intelligencer, the organ of the Dutch Reformed Church in New York, has written some very severe strictures upon the decision of Judge Waite, in the case of William Wilson, where the decision of the Judge of the County court was reversed, on the ground that the affinity between the plaintiff and his wife's daughter ceased on the death of his wife.

The writer argues that the decision is irrefragable proof that the divine law in losing its authority among us; and that the enemy of all social welfare and domestic peace, *IMPURITY*, is coming in "like a flood." To show that the divine law forbids such matrimonial alliances, the correspondent of the Intelligencer quotes Leviticus xviii. 17, and xx. 14. Deut. xxvi. 21, and the collateral passages in Ezek. xxxii. 11, and Amos ii. 7. Another, and to the mind of the writer, still more powerful argument is found in 1 Cor. v. 1, which he thinks describes the very crime which has been made lawful by the Judges of Connecticut. The apostle denounced this "wickedness" under the present dispensation, therefore, says the writer, the infidel and irreligious plea that the *Levitical Law* is not now obligatory, is entirely inapplicable, and the position affirmed by the Ecclesiastics and Jurists, that death cancels all matrimonial relationships except those of direct parental and fraternal consanguinity, is expressly adverse to the law of God.

The correspondent of the Intelligencer may be right in his conclusions, but still he must admit there is two sides to the question. The *Levitical Law* had reference, most undoubtedly, to the taking a relative to wife during the life time of the first wife. (See Lev. xviii. 18.) Still, we are not prepared, at present, to controvert the positions laid down by the writer of the communication.

For the Christian Secretary.

Mother's Monthly Journal, and Family Visitant.

MESSRS. EDITORS.—We have been gratified to learn that this truly excellent periodical has been recently purchased by the Rev. I. M. ALLEN, and is hereafter to be issued in N. York City, instead of Utica, as formerly. Mrs. E. C. ALLEN, under whose able management it has been rendered so deservedly popular for the last four years, will continue her editorial connection with it. To such as have been familiar with the work, no eulogium from us can be necessary to excite an interest in its favor. It has thoroughly entwined itself in the warm affections of its numerous patrons, and will not fail to be a welcome guest, so long as its monthly visitations are attended with so much edification.

We have learned with great pleasure that the present enterprising proprietor intends to increase the quantity of matter contained in its pages, and otherwise considerably improve the character of the work. In his hands, the public have a sufficient guaranty that the work will not suffer for want of suitable pain or expense to make it all that its most devoted friends can desire.

We do more sincerely and heartily wish our friends concerned in the periodical, complete success. Long may it live, and prosper. And with equal sincerity and earnestness, we would commend the work to the patronage of those who have not as yet become familiar with its excellency.

Ministers would render an important service to the rising generation, especially, by recommending this valuable Monthly to the patronage of the parents and guardians of the children and youth of their congregations. May we not hope that the additional expense incurred by the proposed improvements of the Journal, will be more than met by a greatly enlarged circulation.—The price is the same

as before—*One Dollar* a year—payable in advance. Subscribers may obtain the work of G. Robins, Hartford, J. M. Vester, of New Haven, or of any of the duly authorized agents in different parts of the State. C.

New Haven, Dec. 22, 1843.

For the Christian Secretary.

MR. EDITOR.—Can you give us any information whether the call of the editor of the Congregational Religious Herald has as yet met a response on the part of his brethren? I allude to the call for an exact definition of the relation which a baptized child sustains to the Christian church. This is a matter of considerable importance, and if any light can be shed on the question, for one, I earnestly hope we may have it. I do not desire the discussion of this question with a view to increase the difficulties between Baptists and Pedobaptists. But I can but hope that a fair and impartial investigation of this point will greatly tend to harmonize our views. C.

CASSIUS M. CLAY'S LETTER.—We hope the letter on the

fourth page, from the pen of this gentleman, will not be overlooked on account of its length. There was a time when most of the citizens of the North, (and ourselves among the number,) were extremely cautious in speaking of slavery, for fear that the agitation of the question might be the means of dissolving the Union. But the time for indulging in such fears as these, has gone by long since; it having been pretty satisfactorily demonstrated, that no such result will follow, even were emancipation to take place simultaneously throughout the country. The effect of emancipation in the West Indies upon the price of real estate, &c., together with the peaceful and quiet conduct of the liberated negroes, has, undoubtedly, wrought a great change in public opinion in this country, and more especially at the South, where such a change must be experienced before slavery can be abolished. The letter of Mr. Clay is worthy a candid perusal, from the fact that he is a Southerner, and a prominent slaveholder, as well as a distinguished party leader in the State to which he belongs.

LATH OF REV. J. H. LINSLEY.

Just as our paper was going to press, we received a letter from a brother in New Haven, announcing the death of the Rev. J. H. Linsley, of Stratford. He died at his own residence on Tuesday morning last. His remains will be taken to New Haven for interment, where the funeral services will take place at the meeting-house of the First Baptist church, this day, (Friday,) at 2 o'clock, P. M. We have no room for further remarks this morning.

OREGON TERRITORY.—The St. Louis Republic contains a lengthy letter from a gentleman belonging to the Methodist Mission in Oregon, in which we find some interesting items of intelligence. He describes the country as mild, the summers generally fine, though in the middle of the day rather warm. The nights are cool, and very little rain in summer. Immense numbers of horses are raised here, some of the Indians owning from 100 to 150 each. Cattle keep fat all winter in the field, without any attention whatever. The writer thinks Oregon is destined to become one of the greatest grazing countries in the world. Large herds of cattle are already owned there, and numbers more are annually being driven from California. The wild animals and birds are similar to those in the states east of the Alleghany. The writer closes his letter as follows:

"The streams are generally clear as crystal; some which rise in the mountains of perpetual snow, are cold all summer. There are several snow mountains in view from almost every point, and greatly in my opinion add to the beauty and grandeur of the country. The soil is generally good; some dark loam mixed with clay, some sandy, gravelly, red soil; all productive very well, so far as they have been tried. Wheat has been sowed here from year. One man, it is said, has raised seven or eight crops of wheat in succession from the same ground, and the last is said to have been the best, and all were good. It is frequently the case, that when wheat shells considerably in harvesting, what falls is left on the ground, and the next season a good crop is realized. I know of no country where a man can make easier than in Oregon, or where he can live easier.

Mills are rather scarce, though the prospect is increasingly favorable. There are no regularly laid out roads, and the general mode of travelling is on horseback, or by canoes. The prospect of commercial intercourse with the Sandwich Islands and China is good. The Sandwich Islands are destined to be to the western world, what the West Indies are to the United States. We obtain sugar and molasses from these, nearly, or quite as cheap as they can be afforded in the States. It is only about 60 days sail to China, and 15 or 20 to the Islands."

"Slavery.—This has existed from time immemorial. The stronger tribes make war on the weaker, take prisoners, and enslave them. These are frequently taken to other parts of the country and sold to other tribes. Such has been the case this week. A large party of the Clamoth tribe, fierce and warlike, from the South, came in with about twenty slaves, and sold most or all of them. Some, I was informed, were sold for three horses each, some cheaper. Slaves are not considered *filicium*, that is, people, but as dogs. They do the principal part of the work and drudgery, and when they die are cast out among the bushes without burial, and are generally devoured by wild beasts. Hence human bones are scattered far and wide, and are numerous in some parts of the country. Slaves are generally as well or better clad than their masters, and as to food, fare equally well; but the epithet—slave—is fixed upon them, never or seldom to be removed. In some instances they obtain their freedom. Many of the settlers, both French and American, buy and sell slaves. By these most of the work of the former is done. Will not some government notice this? Are not the laws of the Union strict on the subject of enslaving Indians?"

Snow Owls.—Two of these rare birds have been shot in this State within a few weeks past; one in Wallingford, and the other in East Hartford. A correspondent of the Middletown Sentinel and Witness, says:

The Snow Owl inhabits the cold regions of the North, and is singularly fitted by its dense and warm clothing, to withstand the cold of those inhospitable regions. The Rev. Mr. Linsley, in his valuable catalogue of the Birds of Con-

nnecticut, (see Amer. Journal of Science, vol. 44,) mentions having had five specimens of *Stryx Nyctea*, or Snow Owl, and presented a specimen to the Yale Natural History Society, which weighed five pounds and ten ounces, and measured 4 feet 10 inches in extent. It was a female. The male bird weighed 14 ounces less.

REASONS WHY I AM A CHURCHMAN.—Our indefatigable and deeply responsible friend Parsons, the Bonaparte of pamphlets, is out with another bomb-shell for the Puritans. It is entitled as above, appears to be a very respectable and courteous production, and may be found by all, who are looking for darkness on this interesting subject, at the Church Depository.

THE IRON STEED: A POEM BY PAINE KENYON KILBURN. Hartford: J. Gaylord Wells; 1843.

This is a Pamphlet of 16 pages, in which there is some pretty good poetry; but in this country where the best of this commodity hardly pays its author, it is useless to attempt a speculation in anything short of it.

LESEUR'S PHILOSOPHY; OR THE PANTOMOMIC SYSTEM OF THE UNIVERSE. Book First. Hartford: printed by J. G. Wells. 1843.

The author informs his readers in the title-page, that the work "contains a complete explanation and classification of universal science, founded upon unchangeable laws, and embracing within its formulae every department of human enquiry. Corrected from the original discovery, made by Francis Leseur, in 1831."

A work embracing so many profound subjects we are free to confess, goes entirely beyond our limited knowledge of "human enquiry;" and we must refer those who wish to become more enlightened on the subjects under consideration by the author, to the book itself.

TRACTS FOR THE LAST DAYS.—A series of Tracts with this title is announced by a correspondent of the London Record, which the writer says are to take the place of the "Tracts for the Times;" the contents, however, are said to be still more startling than the original series. We think the title is an improvement on that of the old series.

Selected Summary.

THE MORMON PROPHET AND THE GREEK PSALTER.—We lately heard a story, which, while it may make us mourn over the depravity of poor human nature, serves to show, among many similar facts, the low artifice and cunning tricks to which the Mormon Prophet will resort, in order to show the guiltiness of his followers. The story is in this wise; and can be substantiated by respectable witnesses:

Some time since, Professor Caswell, late of Kemper College, near St. Louis, an Episcopal clergyman of reputation, being about to leave this country for England, paid a visit to Smith and the Saints, in order that he might be better able to represent the imposture to the British people. It is said that the Professor had in his possession a Greek Psalter of great age—one that had been in the family for several hundred years. This book, as a relic of antiquity, was a curiosity to any one—but to some of the Saints, who happened to see it, it was a marvel and a wonder. Supposing its origin to have been as ancient, at least, as the Prophet's Egyptian Mummy, and not knowing but the Professor had dug it from the bowels of the same sacred hill in Western New York, whence sprung the holy Book of Mormon, they implored him to allow "brother Joseph" an opportunity of translating it!

The Professor reluctantly assented to the proposal, and, accompanied by a number of the anxious brethren, repaired to the residence of the Prophet. The remarkable book was handed to him. Joe took it—examined its old and worn leaves—and turned over its musty pages. Expectation was now upon tip-toe. The brethren looked at one another—at the book—then at the Prophet. It was a most interesting scene!

Presently the spirit of prophecy began to arise within him; and he opened his mouth and spoke. That wonderful power which enables him to see as far through a millstone as could Moses or Elijah of old, had already in the twinkling of an eye, made those rough and uncouth characters as plain to him as the nose on the face of the Professor. "This Book," said he, "I pronounce to be a *Dictionary of Ancient Egyptian Hieroglyphics*!"

The brethren present were greatly astonished at this exhibition of their Prophet's powers of revealing hidden things. After their exultation had somewhat subsided, the Professor coolly told them that their Prophet was a base imposter! and that the book before them was but a plain Greek Psalter! Joe "stepped out."

Such is the manner in which this arrant knave imposes upon his followers! and such is the manner in which his knavery is sometimes exposed!—Yet, strange that people continue to believe him.

Professor Caswell, since his sojourn in England, has published a work, entitled "Three days at Nauvoo," in which this rich scene is represented in an engraving.—*Wards Signal*.

MIDNIGHT APPEAL.—We were wakened from our sleep on Sunday night about 11 o'clock, by the rapping of a little boy of ten years; we arose and went to the window, and asked him what he wanted. Can you tell me where I will find a watchman, sir? What do you want of a watchman? asked we. There is a man at our house, he replied, who is drunk, and mother is afraid of him. Who is the man, and what is he doing to your mother?—we asked. After a good deal of hesitation, mingled with half-suppressed sobs, the little fellow finally burst into tears, when he reluctantly felt himself forced to tell the sorrowful truth. "Father is drunk, and is beating mother, and has driven us out of doors; and mother is shivering out in the porch, and he won't let her in, and she is afraid of him."

We gave the little fellow directions where he could procure prompt aid, and on our sleepless pillow, deeply pained that wife and mother and son who were themselves preyed upon by a father's brutality—by the curse of drunkenness—to seek to have him, their husband and father, dragged from them to a felon's cell! Bitter were those reflections, and a sad and sleepless pillow during that hour was ours.

Poor mother! we thought of the bridal hour, when she gave herself and her happiness into the keeping of that husband, who in the presence of his God, vowed eternal love and affection unto her!—*Memphis (Tenn.) Eagle*.

HON. JOHN M. BOUCHANAN, Chief Judge of the High Court of Appeals of Maryland, was lying dangerously ill at his residence near Williamsport at the latest accounts.

The Cincinnati Commercial of the 18th intimates that Mr. More, formerly a gentleman of high standing in that City, has committed forges to the amount of about \$190,000, and fled to parts unknown.

The Cloth and Woolen Factory of Mr. George Miller near Freshfield, N. J., was consumed by fire on Monday night, the 18th inst.

A young child of Mr. McCline, of Norwich, was burned to death on the 20th, by his clothes taking fire during the temporary absence of its mother.

SENATOR NILES.—We are happy to learn through Dr. Brigham, that the condition of Mr. Niles' health is so much improved that there is a strong probability of his being able to resume his seat in the U. S. Senate in the course of the present session.—*Utica Gazette*, Dec. 20.

The Black River Journal states that several vessels have been saved at Sackett's Harbor this fall by our Revenue Cutter there, which without assistance would have been lost.

NEW BEDFORD OIL MARKET.—[For the week ending December 18, 1843.] The sales of Sperm during the past week have reached about 2300 bbls, or 72,450 gallons, at 78c, except 860 bbls which brought 75c. These transactions have left the stock on hand much reduced—we know of but one concern on this side of the river who have the control of as much as 500 bbls. The arrivals for the remainder of 1843 cannot exceed 4000 bbls. at all the ports. We are without Whale oil or Whale bone.

WHAT IS IN THE WIND?—The Leeds Intelligencer, an English paper, says that an Iron Company, near Bradford, has received an order for 1200 iron cannon, 22,000 eight inch shells, and 150,000 cannon shot 32 pounders. It has not yet been ascertained whether the order is from the Hon. East India Company, or from the British Government.

FACTORY BURN.—The Cotton Mill belonging to the Eggleston Manufacturing Co., situated about one mile west of the village of Holden, was burnt, with nearly all its contents, about one o'clock on the morning of the 16th inst. It contained about 3000 spindles. The amount of the loss is not ascertained. There was an insurance on the mill and stock for \$12,000. The origin of the fire is not known.—*Mass. Spy*.

Oregon.—The Globe publishes two letters addressed to Senator Benton from St. Louis—one from his daughter, Mrs. Fremont, wife of Lieut. Fremont, the other from Mr. Robert Campbell—giving the same news we have published from the expedition but more in detail. Since the return of Lt. Fremont remains in the Oregon territory consists of but twenty men, who are often divided into two parties. We cannot but think with the Globe that the number of men and the means employed for opening the military way to that grand and beautiful country are altogether inadequate to its importance. The whole amount of the expenses so far has been \$533 98, and though the drafts for this sum were paid by Mr. Campbell, it was not out of the funds of the Government, and he runs some risk of not being reimbursed. The party has but a single field piece, which, however, did good service in keeping off an attacking band of Sioux. To show the feeling of the British, it is mentioned that Capt. Grant, in command of the English at Fort Hall, made Lt. Fremont pay \$175 for an ox.—*Post. Post.*

NAUGATUCK TRANSPORTATION COMPANY.—By the notice published in the Courier yesterday, it appears that our enterprising neighbors at Derby and Birmingham are really about to set up steam-navigation for themselves, and declare their utter independence of New Haven in reaching New York. They have formed a company there with a capital of 10,000 dollars, for the purpose of procuring a steam vessel to run as a night-boat to New York. We understand the vessel is now constructing of iron, and her propelling power will be the Ericson, the latest improvement, the submerged wheels in the stern. The steamer will be about 100 tons burthen, and ready for operation early in the spring.—*New Haven Courier*.

THE ATMOSPHERIC RAILWAY.—The London Mechanics' Magazine of October, 1843, says:

Poetry.

The Hours.

The hours are viewless angels,
That still go gliding by,
And bear each moment's record up
To Him who sits on high.

And we, who walk among them,
As one by one departs;
See not that they are hovering
Forever round our hearts.

Like summer bees that hore,
Around the idle flowers,
They gather every act and thought,
These viewless angel hours.

The poison or the nectar,
The heart's deep flower-cups yield,
A sample still they gather swift,
And leave us in the field.

And some fly fit on pinions
Of joyous gold and blue,
And some fly on with drooping wings,
Of sorrow's darker hue.

But still they steal the record,
And bear it far away;
Their mission flight by day or night,
No magic power can stay.

And as we spend each minute,
That God to us hath given,
The dears are known before His throne,
The tale is told in Heaven.

These bee-like hours we see not,
Nor hear their noiseless wing;
We only feel too oft when flown,
That they have left their sing.

So, teach me, Heavenly Father,
To meet each flying hour,
That as they go they may not show
My heart a poison flower!

So, when death brings its shadows,
The hours that linger last,
Shall bear my hopes on angel-wings,
Unfeated by the past.

The Hindoo Convert.

A Hindoo youth, a student in the Indian College in Calcutta, whose father is a native, and possesses immense wealth, has lately been converted to the Christian faith. He renounced his birth-right, his fortune, and all worldly goods, and received Christian baptism on the 8th February last.

The following verses were composed by him in the English language, with which he must have become quite familiar. They were published in the columns of a Calcutta paper, which is hostile to missions; but the simplicity and originality of the verses were so striking, that the publication of them was gladly allowed.

Long sunk in superstition's night,
By sin and sorrow riven,
I saw not, cared not for the light
That leads the blind to Heaven.

I sat in darkness. Reason's eye
Was shut—was closed on me;
I hastened to eternity
O'er Error's dreadful sea.

But now at length thy grace, O Lord,
Bids all around me shine;
I drink thy sweet, thy precious word,
And kneel before thy shrine.

I've broke affection's tenderest ties
For my bled'st Savior's sake;
All, all I love beneath the skies,
Lord, I for thee forsake.

SLAVERY.

The Evil—The Remedy.

To the Editor of the N. Y. Tribune:

"And can the liberties of a nation be thought secure, when we have removed their only firm basis—a conviction in the minds of the people that these liberties are the gift of God?"

Indeed, I tremble for my country, when I reflect that God is just; that His justice cannot sleep forever; that, considering numbers, nature and natural means only, a revolution of the wheel of fortune, an exchange of situation, is among possible events; that it may become probable by supernatural interference! The Almighty has no attribute which can take side with us in such a contest."—Jefferson's Notes on Virginia.

THOMAS JEFFERSON never thought of the absurdity of debating the question whether slavery was an evil, nor was he indulgent to the delusive idea that it would be perpetual. He reduced the subject to its certain elements; the master must liberate the slave, or the slave will exterminate the master. This conclusion is not weakened by the history of the past. The same color in the ancient Republics enabled the State to use emancipation as a safety valve; yet notwithstanding the thorough amalgamation of the freed man with the free born, servile wars nearly extinguished by violence the noblest nations of antiquity; while no man dare say that slavery was not the secret cause of their ultimate ruin. But if "His justice" should "sleep forever," and the tragedy so awfully predicted should never occur, still must we regard slavery as the greatest evil that ever cursed a nation.

Slavery is an evil to the slave, by depriving nearly three millions of men of the best gift of God to man—liberty. I stop here; this is enough of itself to give us a full anticipation of the long catalogue of human woe, and physical, and intellectual, and moral abasement which follows in the wake of slavery.

Slavery is an evil to the master. It is utterly subservient of the Christian religion. It violates the great law upon which that religion is based, and on account of which it vaunts its pre-eminence.

It corrupts our offspring by necessary association with an abandoned and degraded race, in grafting in the young mind and heart all the vices and none of the virtues.

It is the source of indolence, and destructive of all industry, which in times past among the wise, has ever been regarded as the first friend of religion, morality and happiness. The poor despise labor, because slavery makes it degrading. The mass of slaveholders are idlers.

It is the mother of ignorance. The system of Common Schools has not succeeded in a single slave State. Slavery and education are natural enemies. In the free States, one in 53 over twenty-one years of age is unable to read and write; in the slave States one in 13 is unable to read and write!

It is opposed to literature even in the educated classes. Noble aspirations and true glory depend upon virtue and good to man. The conscious injustice of slavery hangs as a mill-stone about the necks of the sons of genius and will not let them up!

It is destructive of all mechanical excellence. The free States build ships and steam cars for the nations of the world—the slave States import the handles for their axes—these primitive tools of the architect. The educated population will not work at all—the uneducated work without science, and of course without skill. If there be a given amount of mechanical genius among a people, it is of necessity developed in proportion as a whole or a part of the population are educated. In the slave States the small portion educated is in-

therefore, to the conclusion that the slave population must increase till there is no retreat but in extermination of the whites. Athens, Sparta, Sicily and Rome nearly, Hayti in modern times, did fall by servile wars. I have shown elsewhere that the slavery of the blacks in the modern, is more dangerous than the slavery of the whites in the ancient system: then the intelligent slave was incorporated into the high caste of quondam masters, an eternal safety-valve, which yet did not save from explosions eminently disastrous.

It is antagonistic to the Fine Arts. Creations of beauty and sublimity are the embodiments of the soul's imaginings; the fountain must surely be pure and placid whence these glorious and immortal and lovely images are reflected. Liberty has ever been the mother of the Arts.

It retarded population and wealth. Compare New York and Virginia, Tennessee and Ohio—States of equal natural advantages, and equal ages. The wealth of the free States is in a much greater ratio even superior to that of the slave States, than the population of the free is greater than that of the slave States. The manufactures of the slave as compared with those of the free States, are as one to four nearly, as is shown by statistics which were so pertinaciously foretold by interested pro-slavery men. The British have regiments of black men who make fine soldiers—protectors, not enemies of the empire. But above all, I rely not upon *a priori* reasoning only, but rather upon actual experience. There are in the United States, by the last census, 386,265 free blacks, 170,758 of whom are in the free, the remainder in the slave States. There are also 2,485,145 slaves—so that in fact about one-sixth of the whole black race in America are already free! No danger or evil consequence has ensued from the residence of these 386,265 freedmen among us. Who then will be so absurd as to contend that the liberation of the other five-sixths will endanger the safety or happiness of the whites? I repeat then that *emancipation is entirely safe*.

Emancipation must either be by the voluntary consent of the masters, or by force of law. I regard voluntary emancipation as the most probable, the most desirable, and the most practicable. For the slave-holding land-holder, would not be less rich in consequence, the enhancement of the value of land would compensate for the loss in slaves. A comparison of the price of lands of equal quality in the free and slave States will prove this conclusively. If, however, by force of law—the law having once sanctioned slaves as property, the great principle which is recognized by all civilized governments, that private property cannot be taken for public use without just compensation—dictates that slaves should not be liberated without the consent of the masters, or without paying an equivalent to the owners. Under the sanction of law, one man invests the proceeds of his labor in the slaves, another in land; in the course of time it becomes necessary to the common weal to buy up the lands for re-distribution, or culture in common—how should the tax be laid? Of course upon lands, slaves and personal property—in a word, upon the whole property of the whole people. If, on the other hand, it should nearly concern the safety and happiness of society, both the slaveholder and the non-slaveholder, that slaves should be taken and emancipated, then by the same legitimate course of reasoning the whole property of the State should be taxed for the purpose. If emancipation shall take place by force of law, shall it be by the laws of the States or by the law of Congress? Let Congress abolish slavery wherever she has jurisdiction—in the military places, in the territories, and on the high seas, and in the District of Columbia, if the contracts of cession with Virginia and Maryland allow. I lay down the broad rule that Congress should do no more for the perpetuation of slavery than she is specially bound to do. The debates in the Federal Convention prove that the free States did not intend to assume the responsibility of Slavery. In the language of Roger Sherman and others, they could not acknowledge the right of "property in man." There is then no moral obligation in the Union to sustain the rights of the South in slaves, except only that they are morally bound to regard the contract with the South, and in the construction of that compact, the presumption in all cases of doubt is in favor of Liberty. On the contrary, the United States are morally bound by all means consistent with the Constitution to extinguish slavery. The word slave is not used in the Constitution, because the promises of all the Southern members of the Convention led to final emancipation, and a noble shame on all hands induced the expulsion of the word from the Charter of Human Liberty.

We are indeed of that vaunted Saxon blood, which no dangers can appal, no obstacles obstruct, and shall we sit with shivering limbs and dewy feet by the running stream with inane features and stolid gaze, expecting this flood of evils to flow past, leaving the channel dry? We who can conquer all things else, shall we be here only subdued, ingloriously whispering with white lips, There is no remedy? Are the fowls free in the wide heavens, the fishes secure in the depths of the ocean, the beasts untrammeled in the forest wilds, and shall man only, man formed in the image of the Deity, the heir of immortality, be doomed to hopeless servitude? Yes, there is a remedy!

There is one of four consequences to which slavery inevitably leads: A continuance of the present relative position of the master and the slave, both as to numbers, intelligence and physical power: Or an extermination of the blacks: Or an extermination of the whites: Or emancipation and removal, or emancipation and a community of interests between the races.

The present relative position between the blacks and whites, (even if undisturbed by external influences, which we cannot hope,) cannot long continue. Statistics of numbers show that in the slave States the black increases on the white population. The dullest eye can also see, that the African, by association with the white race, has improved in intellect, and forced to labor and to throw off the indolence of his native land, he is increasing in physical power; while the white, by the same reversed laws, is retrograding in the same respects. Slavery then cannot remain forever as it is. That the black race will be exterminated, seems hardly probable from the above reflections, and because the great mass of human passions will be in favor of the increase of the slaves *ad interim*. Pride, love of power, blind avarice, and many other passions are for it, and against it only fear in the opposite scale. We are forced,

North in mass, in conjunction with the patriotic of the South, withdraw the moral sanction and legal power of the Union from the sustenance of slavery, then our existence as a people with undivided interests may yet be consummated. May the Ruler of all nations, the common Father of all men, who is no respecter of persons, and whose laws are not violated with impunity by individuals nor by States, move us to be just, happy and free. May that spirit which has eternally consecrated in the admiration of men, Salamis and Marathon, and Bunker Hill and Yorktown, inspire our hearts, till the glorious principles of seventy-six shall be fully vindicated, and throughout the land shall be established, "Liberty and Union, one and inseparable, now and for ever."

C. M. CLAY.

Lexington, Ky., Nov., 1843.

Indian Summer.

This season, which has often been referred to by writers in prose and poetry, is denominated the Indian Summer, and was thus described by the late Rev. Dr. Freeman, in one of his occasional sermons:

"She south-west is the pleasantest wind which blows in New England. In the month of October, in particular, after the frost—which commonly takes place at the end of September—it frequently produces two or three weeks of fair weather, in which the air is perfectly transparent, and the clouds, which float in a sky of the purest azure, are adorned with brilliant colors. If, at this season, man of affectionate heart and ardent imagination should visit the tombs of his friends, the south-western breezes, as they breathe through the glowing trees, would seem to him almost articulate. Though he might not be so wrapt in enthusiasm as to fancy that the spirits of his ancestors were whispering in his ear, yet he would at least imagine that he heard the still, small voice of God. This charming season is called the Indian Summer—a name which is derived from the natives, who believe that it is caused by a wind which comes immediately from the court of their great, benevolent God—Cantantowit, or the south-western God—the God who sends them every blessing which they enjoy, and to whom the souls of their fathers go after their decease."

INFALLIBILITY OF THE POPE.—The following is one amongst a host of instances in which different Popes have demonstrated their perfect infallibility. In 1539, the reigning Pope of Rome issued an edict, sanctifying the traffic in slaves, then first carried on by the Portuguese. Lisbon was then the great slave market, in which from twelve to fourteen thousand slaves were sold annually. In 1839, the present Pope issued a bull in denunciation of the African slave trade, and requiring its abolition. We can overlook the inconsistency, when it is made for so righteous a cause.

TO BE AMENDED.—To be amended with a little cross, to be affected with a little mercy, and to be afraid of a little sine, certain arguments of a great deal of grace.

—*Steele.*

Dry Goods! Dry Goods!

GAY & ROCKWOOD

TAKE this method of returning their thanks to their friends and patrons in Suffield, West Suffield, Enfield and in other towns in Connecticut for their patronage bestowed since we have been in business, and respectively solicit a continuance, or a call at least, when they visit Springfield, assuring them we will sell Goods *as low as at any other Store*, and would inform all, that we now have in hand a very extensive Stock of FALL and WINTER DRY GOODS, bought for Cash and will be sold for Cash only, at fair prices.

Our Stock embraces a general assortment of Fancy and Staple Dry Goods. The following articles constitute but a small portion:

Broadcloths, Beavers, Tweeds for Sacks, Cassimères, Satins, rich Vestings, Super Silk Warp Indiana Cloths, Silk Warp Alpacas, Cotton Warp do., Bombazines, very cheap; Moulin de Laines, rich Chusans, Chameleons, Brocades, Parasines, Eiderines, Velvets, Merinos, Zenovia Cloths, Lunetas, changeable Alpacas and Cravociones for Dresses, 5000 yards Prints, white Goods, Brown and Bleached Sheetings and Shirtings, Flannels of all colors, from 11 cents upwards, Cambrics, Worsted, Handkerchiefs, Cravats, Chintzes, Linens, Ticking, Blankets, Gloves, Hosieries, &c., &c.

HOUSE FURNISHING GOODS—CHEAP.

Cloak Stuffs and Trimmings, such as Broadcloths, Indians and Alpaca Cloths, *which shall sell cheaper than ever Fall and Winter; no mistake!*

Net, Plaid, Brooches, Alpaca, Silk and Cashmere Shawls from 50 cents to \$15. 5000 lbs. real Live Geese Feathers, clean, white, sweet and lively, in sacks from 3 lbs. upwards, and every sack warranted genuine, and for sale cheaper than the same quality can be bought at any other store.

All Goods sold at this Establishment warranted *CHEAP*, and as good as represented, or the Goods can be returned, and the money will be cheerfully refunded.

DANIEL GAY,

J. T. ROCKWOOD.

No. 3 State Street, next store to James Brewer & Co.

G. & R. are agents for the Malden Fancy Dye House, Boston. Goods sent and returned free of charge. Dresses dyed.

Springfield, Mass., Nov. 24, 1843.

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PROTECTION INSURANCE COMPANY.

NY—Office North side State House Square.—This institution is the oldest of the kind in the State, having been established more than thirty years. Its incorporated with a capital of *One Hundred and Fifty Thousand Dollars*, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from fire or damage by fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with fidelity and promptitude, and thus endeavor to retain confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has an Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

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Henry Keeny,

James Goodwin,

Albert Day,

John P. Bratt,

Junius Morgan,

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JAMES G. BOLLES, Secretary.

WILLIAM CONNER, Secretary.

THE DIRECTORS ARE,

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Willis Thrall,

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THE ETNA INSURANCE COMPANY—Incorporated for the purpose of securing against loss or damage by fire only. Capital, \$200,000, secured and vested in the best possible manner—offer to take risks as favorable as other offices.

The business of the Company is principally confined to the city of Hartford, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

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